

A
Help for the Poor
Who are visited with the
PLAGUE:
T O B E

Communicated to them by the Rich,
O R,
By any pious Christian, whose bowels of Com-
passion are moved towards them, in the apprehension
of their comfortless Condition, and the great Danger
of their dying in their Sins.

Consisting of Two PARTS.

The First, Shewing them their Duty and Concern-
ment in this Condition.

The Second, Exhibiting certain forms of Meditation,
Prayer and Praise, suited to the Beginning, Conti-
nuance and Issue of their Visitation.

B O T H

Composed out of Compassion to the Poor, who
in this contagious Sicknes want the benefit of a Spi-
ritual Physician (a wise and able Minister to instruct them,
and pray with them:) and designed to be a Help and Means to
save their Souls: And therefore directing them so to demean
themselves under Gods Visitation, that though their bodies
should perish, their souls may be saved.

Hereunto is premised Counsel and Comfort to all good
Christians, in this Time of the Plague.

By *THOMAS WILLES*, late Minister of *Shadwell*.

The Second Edition Corrected and Enlarged.

*Psal. 72. 12, 13. He shall deliver the Needy when he cryeth: the poor al-
so, and him that hath no helper. He shall spare the poor and needy,
and shall save the souls of the needy.*

Joel 11. 17. Spare thy people O LORD.

LONDON, Printed for *Peter Parker* in *Popes-head-Alley*, 1665.

To the Reader.

such is the contagion of this mortal disease, that they are not without just reason afraid to come amongst them, when they have most need of their company, that they may receive the benefit and comfort of their *Instructions* and *Prayers*, and be prepared by them for their expected end. When the messenger of death is amongst them, O how welcome would a messenger of life and salvation be to them! would not some poor souls look on a Minister of the Gospel, *as if they saw the face of an Angel of God?* But alas! Ministers are mortal: and though a Minister should hazard his own life, he cannot rescue these poor creatures from death, who bearing the *tokens* of Gods displeasure, seem to be *marked out* (at least) for a *temporal destruction*. However some way to supply this defect, I have here provided this poor help; the Lord by his blessing make it beneficial. The Lord pity and spare his poor people; The Lord stay and remove this grievous Plague. To these Requests of the Author, I doubt not but the pious Reader will add his *Amen*.



TO THE
RICH:
A SERIOUS
EXHORTATION,
AND
Seasonable Advice.

S I R S,



AD is the state of many poor Families, in this *time of Visitation*. The *Rich* flee from the Stroke, the *Poor* fall under it. They are shut up in their Houses, as *sheep for the slaughter* Psal. 44. 22. *ter*, while the grim Messenger of Death, the *Destroying Plague*, makes havock of them, cutting them off by hundreds, by thousands in a week. During this confinement they want many of those comfortable succours, both for *Body* and *Soul*, which those that have their health and

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freedom may enjoy. Is it not sad that some should be pinched with *Famine*, whilst others perish by the *Plague*? Yea, its much to be feared, that many of them being poor ignorant creatures, or having been very *Loose-livers*, do perish in their sins, and dying, drop into Hell. Now, how lamentable is the condition of such poor creatures! Surely, if we are not utterly void of all *humanity*, we cannot but commiserate the condition of those whom we are to look upon as *our own flesh*, upon the account of their Communion with us in the same humane nature. And if we are not destitute of all grace and goodness, insensible of the Immortality and preciousness of the souls of men, and unapprehensive of the woful miseries of the Damned in Hell, we cannot but be much affected with their miserable condition, who are not only in danger of a *Temporal death*, but also of *Eternal Damnation*. Doth it not then concern us, doth it not well become us, both as *Men* and *Christians*, to endeavour all that in us lies, to rescue such poor creatures from these sad extremities? What a joy may it be to us, to save a poor *Famishing Creature* from death? What an honour to save a poor *perishing soul* from Hell! Oh then, do you, to whom God hath given *Riches* and *Estates*, liberally communicate to the *Necessities* of your poor brethren; Send in Relief to those poor Families that are shut up from all worldly comforts. Do you indeed *love God*? Manifest it by your *charity* to the poor; For,
1 John 2.1. *who so hath this worlds goods, and seeth his Brother have need, and shutteth up his bowels of compassion*

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*passion from him, how dwelleth the love of God in him? Certainly the time will come, when you will have as much need of Gods mercy, as they now have of your Charity; Now as ever you would find mercy with God, in your greatest extremity, in the hour of death, when all your worldly Helps, Friends, Comforts, shall for ever fail you; Oh, put on Bowels of Mercy towards these poor crea- Col. 3. 1. 7
tures, in this sad Day of their Visitation; and let your deeds of Charity be visible demonstrations of your Bowels of Mercy; Blessed are the merciful Mat. 5. 7.
(saith our Saviour) for they shall obtain mercy. But, remember withal; He shall have judgement Jam. 2. 13.
without mercy, that hath shewed no mercy. I will ask you one thing (with our Saviour) Is it better to Luke 6. 9.
do good, or to do evil? to save life, or to destroy? Our Saviour betwixt these two admits no Medium. Those whose lives you do not save, when it lies in your power, you do destroy in Gods account. Now will it not be sad for you, at the Day of Judgement, to be indicted of the Murder of many of those that are now reported to die of the Plague, and to be found guilty at Gods Tribunal, because you did not relieve them in their most miserable exigency and extremity?*

Oh then, contribute what you can to the relief of their Bodies, and moreover let your hearts be affected with a Christian compassion towards them, in respect of the state of their souls. Sad is their state, who have neglected the Ordinances of God, and Means of grace, while they might have enjoyed them, and now are shut up and debarred the freedom of attendance

Advice to the Rich.

on them. Oh, methinks I see with what earnestness some do *desire* the opportunities they have sometimes *despised* ; Oh with what seriousness would they now attend, if now God would be
Job 33. 23. pleased to send them a *Messenger*, one of a thousand, a Minister of the Gospel, to declare to them their *sins*, and the onely way of their *salvation* ! Now that God hath awakened them by his visitation ; Now that he threatens to slay them with the Plague ; Now that he sets them upon the *Brink of Eternity* ; Now if God would vouchsafe to make one offer of *mercy* to them more, one tender of *grace and salvation* more, how greatly would they rejoice in it ! how readily would they embrace it ! how willingly would they submit to *any terms* that God would impose upon them, for their attainment of *salvation and life eternal* ! Now therefore how welcome would some seasonable help be to such poor souls ? If therefore no better help be at hand ; Oh that you would provide and send to every such poor visited Family, one of these Papers, which for this purpose I here put into your hands.

Moreover, how many are there, that being shut up, know not how to demean themselves in this sad visitation. They know not how to spend their precious *Time* (the short remainder of their life on earth) upon which depends their following *Eternity*. They that are well, know not how to pray for the Sick ; nor do either the sick or the well know how to pray for themselves. Thus before there are any yet dead, the whole family lies buried in a *stupid sorrow*, and sloth, not knowing
what

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what to do, or how to set themselves upon that *necessary work* (for which they have so short a time) which may conduce to the salvation of their souls, their future and eternal happiness. In this case I conceived some wholesome *instructions and directions*, with some suitable *Formes of Prayer*, might be very useful for such poor families; and have therefore thought good to put them thus into your hands, and to beg of you the cost and care of communicating them to such as you conceive may have most need of them; And this work of Charity, I doubt not, will redound to your *comfort and joy*, in the day of your accompts. I now commend you to God, and to the word of his grace, who is able to present you faultless, before the presence of his glory, with exceeding joy, recommending to your serious consideration, that Apostolical injunction which is hereunto subjoyned, by

Your servant for

Jesus sake,

Aug. 7.
1665.

T. W.

1 Tim.

Advice to the Rich.

1 Tim. 6. 17, 18, 19.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain Riches, but in the living God, who giveth us all things richly to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

T O



T O A

Christian Friend,

COUNSEL and COMFORT:

Communicated for the
good of others.



His is a time of Gods Visitation. He that long held out his golden Scepter, is now come among you with his glittering sword; His Bow is bent, and his Quiver is full of the Arrows of his indignation. The Pestilence is one of Gods im- Psal. 7. 12,
poisoned Arrows. 'Tis sin that disarms 13.
men of all defence, and exposes them Iob 6. 4. }
Psal. 91. 5.
naked to it; hence in the space of lesse Ex. 32. 25.
than three dayes, there fell more than 2 Sam. 24.
threescore thousand men before it. There 15.
is no shield can secure you from it, unless
that

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Psal. 91. 3. *that promise which is made to true Piety :*
26. 7.

This shield in the hand of faith, if it secure you not from the stroke, will yet preserve you from the poison. There is not more poison in the Arrow, than there is Balsom in the Promise; the one is not more powerful to kill, than the other is sovereign to save. Be you sure then to esponse to your soul true piety, and you shall not fail to receive her portion: This Darling daughter of God hath a double dowry;

1 Tim. 4. 8. *the promise of the life which now is, and of that which is to come: See here, both silver and gold, Earth and Heaven, temporals and eternals: If you should miss the former, the latter (which is infallibly sure to every Saint) is enough to make you for ever rich and happy. Be careful then to embrace and exercise a serious and solid piety, and you need fear no evil, nor*
Psa. 34. 10. *the want of any good. Would you then*
and 84. 11. *be truly happy, when so many thousands are miserable? take notice of your Duty and Comfort.*

The Duty to which God calls you by this Providence lies in these particulars:

Isa. 19. 10,
24, 22.

Num. 11. 18.

Jesh. 3. 5.

and 7. 13,

I. Sanctifie your selves; This hath been enjoyned wherever God hath manifested his special presence. Humble your selves for
your

in Time of the Plague.

your sins ; turn to the Lord by a speedy and ^{1 Cor. 15.}
serious repentance : Purifie your selves ^{12, 13.}
from all filthiness of flesh and spirit. He ^{2 Cor. 7.}
is a holy God, who is come amongst you with
his sword in his hand : If he find you in
your sins, he may slay you in his wrath. Tis
a dreadful thing to die in sin : he that thus
falls by Gods arrow, drops into hell. Your
King is at hand ; prepare to meet him. ^{Am. 4. 12.}
Go as (Benhadad's servants) with ropes ^{1 Kin. 20.}
on your heads : The King of Israel is a ^{31, 32.}
merciful King.

2. Get your souls sprinkled with the
blood of Christ ; *apply it by faith. The de-*
stroying Angel passed over the house, where ^{Exo. 12. 7.}
the door-posts were sprinkled with the ^{13.}
blood of the Lamb. The blood of Christ
is the only sovereign Antidote against the
Plague of sin ; and the best Preservative
both of body and soul. The scarlet thread ^{Josh. 2. 18.}
saved the house of Rahab, when the whole
City was destroyed. The destroying Angel
dares not smite that soul, that hath the
least tincture of Christs blood applied by
faith.

3. Build an Altar (with David) to God. ^{2 Sam. 24.}
With Aaron fill your Censers with holy ^{25.}
Incense ; Present your prayers and suppli- ^{Num. 16.}
cations (spiritual Sacrifices) to God, in the ^{46, 47, 48.}

Name

Counlel and Comfort

Name of Christ. Prayer reverses the Angels sword, holds back the Almightyes Arm. Let me alone (saith the Lord to
Dout. 9.14. Moses) that I may destroy them. Davids Prayer stayed that Plague which his Pride brought upon the People. Gods Judgements are a mighty Flood ; Mans sins make a
Psal. 90. 5. Breach in the Bank, Prayer stands in the
Psal. 106. 23. Breach to keep off the judgement, till the Breach be made up by Repentance.

4. Lay to heart the sins of those among whom you live. *Godly sorrow is*
2Pet. 2. 7, 8. the most Sovereign Antidote to prevent the contagion of other Mens sins ; and the best Preservative from their approaching Plagues, Lot vexed his righteous soul for the filthy conversation of the Sodomites. And the Angels commissioned to
Gen. 19. 32. destroy Sodom, had their charge first to deliver Lot. Its a sign of grace to
Ps. 119. 136. mourn for others sins. Rivers of waters run down mine eyes (saith holy David) because men keep not thy law. And grace is the souls Ticket, for its admission into the Sanctuary of Gods special protection. Oh then, sigh, and mourn and weep, for the vile sins of those amongst
Ezek. 9. 4. whom you live. A Mark was set upon those that mourned for others Abominations.

These

These only were to be preserved, and the Destroying Angel was to cut off all the rest. God sets his Bow in the Cloud; 'Tis the mournful soul that receives the marks of Gods Favour.

5. Prepare for Death. *Death now rides* Rev. 6. 8. 1
in triumph upon his pale Horse: if you meet him not in the streets, if you shut your doors upon him, he can look in at your windows. 'Tis not a poor Paper-wall can keep out his burning dart. 'Tis folly to think of keeping Death out, when sin, his Harbinger, is already entred in. 'Tis your greatest wisdom so to prepare your selves to give him entertainment, that when he comes, you may bid him welcome. He is ever a Messenger of good tidings to a Saint. He comes to call him home to his Fathers house. Though you cannot defend your self from death, you may disarm death, so that it cannot hurt you. Get your sin pardoned, and you take out the sting of Death. And if you seriously Acts 3. 19.
Repent, God will certainly Pardon. Get your interest in Christ, and evidences for eternall life, cleared and confirmed to you. Faith sensibly acted on Christ, vi- John. 3. 16.
sibly operative in good works, will in- 2 Pet 1 5,
fallibly insure your salvation. So shall
your to II.

Counsel and Comfort,

*your life (the life of your soul) be se-
Col. 3. 3, 4. cure , being hid with Christ in God. And
then , when Christ , who is your life
shall appear , you shall appear with him
in glory.*

*And now this leads me to the considera-
tion of that comfort , which may be admi-
nistrated to you in this case and condition.
Take it in these Particulars ; Consider se-
riously ;*

1. You are in the hand of God. Upon
2 Sam. 24. *this account David , with no less wisdom
14. than piety , rather chose the Plague , than
the Sword or Famine. God hath indeed
Vials of wrath , to pour upon poor sinners ;
but he hath Bowels of mercy to plead for
Jam. 5. 11. his Saints. For , the Lord is very piti-
ful , and of tender mercy. Judgement
Isa. 28. 21. is his strange work ; but mercy pleaseth
Mic. 7. 18. him ; 'tis his delight. By the abuse of
his mercy do men awake his justice ; yet
eventhen , when he cometh forth to pu-
nish men for their provocations , he
bathes his Sword of Justice , in the
Oyl of mercy. The Children of God ,
Heb. 12. 6, 7 as they are not without faults , so they
escape not without correction. But still
the Child is in the Fathers Arm , and
the Rod is in a hand of love. And,
Like*

in Time of the Plague.

Like as a Father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame: he remembreth that we are dust. *God has secret chambers of providence, wherein he preserves his saints in a time of common calamity; he hides them in his pavilion, and keeps them secret in his sanctuary; he shrouds them under his wings, and covers them with his feathers; he hides them in the shadow of his hand, and keeps them as the apple of his eye. Gods promise is his Saints security from the noisom Plague.* *It shall either not touch you; or if it do, not hurt you. If it do not touch you, you may live longer on earth; and it will not hurt you, if it bring you sooner to heaven. Fear not the arrow that flies by day, and sends so many thousands to the shades of night: If wounded, you shall bleed in your Fathers arms; if mortally, you shall die in your Fathers bosom; and so sweet a death is better than the longest life.*

2. All things shall work together for your good: Out of the eater shall come meat, and out of the strong sweetness; out of the greatest affliction God can raise the richest advantage. Happy are they who have the plague of pride and sin cured in their own souls, by that plague and sickness

B

which

Counsel and Comfort

which is laid upon others bodies. When God sweeps away thousands in a week by the Plague, how happy shall you be if you wash away thousands of sins by repentance! How wise and good is God, who can make others sickness a means and medicine to purge our souls from sin! happy shall you be, if by others temporal death God shall prepare and fit you for eternal life.

3. Death will bring your souls to glory. The worst you can fear is death; and is not that the best you can wish? what can you desire better than a translation to glory? Is it not the property of the saints to groan after their dissolution, out of an earnest desire of a more immediate Communion with Christ? Can you look upon death as an enemy, which comes to bring you to your best friend? the waters of Jordan will recoil for your easier passage into Canaan. The terrors of death will soon be swallowed up in the joys of an endless life. If the destroying Angel smite your body, and it drop into the dust, there's a preserving Angel ready to receive your soul, and carry it up to the bosom of eternal bliss. If

2 Cor. 5. 1. --- 8. Phil. 3. 21. God cast down your tottering tabernacle, he will raise you up a beautiful temple. Your body which is vile in death, shall be
glo-

in Time of the Plague.

glorious in the resurrection: You shall therefore in death but leave a bed of sickness, a valley of tears, to live for ever in a Region of health and happiness. Death to a Saint is but the birth-day of a blessed immortality, the commencement of an eternal Festivity.

4. Though you may be deprived of the society of men, you cannot be debarred the freedom of communion with God.

1 Kin. 8. 27.

Psal. 139.

7. --- 12.

As God is not included in the Heaven of Heavens; so cannot he be excluded from any place on earth: And communion with God and Christ (the privilege of a Saint) is certainly better to a gracious soul than the company and comfort of the nearest relations, of all the dearest friends in the world. 'Tis the voice of a Saint, Whom

1 John 13

Psal. 73. 25.

have I in heaven but thee? and there is none upon earth that I desire besides thee. Fear not want of company in the strictest confinement; God and his holy Angels will dwell with you; and is not that house a kind of heaven, where a Saint dwells with God and his holy Angels? Be it your comfort though you may be shut up here on earth, you cannot be shut out of heaven. Certainly in the closest confinement, a Saint hath at least a window, by which he can

Counsel and Comfort , &c.

look into heaven, and a door by which he may pass into Paradise.

5. Upon your repentance God will seal your pardon. Sin is the greatest evil ; 'tis worse than the Plague ; it destroys both body and soul. If the greatest evil be removed, you need not fear the lesser. If your soul be secured , what need you fear that which can but hurt the body. Though sickness bring your body into dust , God will shortly raise it up in glory. That Plague which is so severe a punishment to the ungodly , is to the children of God but a chariot sent to bring them home to their Father in Heaven.

Now the Lord give you that good Spirit of promise, that may teach and guide you into all truth , support and comfort you in all trouble, until your services and sufferings on earth, shall be crown'd with a glorious reward and everlasting joyes in Heaven : And by the same Spirit , and for the same ends, the Lord breath life and sweetness into the counsels and comforts here tendred to you , by the hand of his unworthy servant , and

Your faithful Friend
and Monitor.

Aug. 7. 1665.

T. Willes.



A Help for the
P O O R
 THAT ARE
V I S I T E D
 WITH THE
PLAGUE.

THE FIRST PART:

*Shewing them their Duty and Concernment
 in this Condition.*



O you that are Visited with this
 sad and heavy judgement of the
 Plague and Pestilence, or in
 great danger thereof, do I now
 address my self. And because I
 do heartily desire to do good to
 the Poorest, Weakest, and Meanest of You, I
 shall use great plainness of speech.

B 3

This

2 Cor. 3. 12.

The Exercise of Piety,

2
This Visitation is therefore terrible to you, because mortal to the most. The Plague is one of the fiercest Fore-runners of the *King of Terrors*; it doth but touch and take, whomsoever it smites, it usually slays. And therefore I know your desires are to be kept from it, or to be cured of it. And because the latter is more dangerous, the former is more desirable. But this know for certain, there is no man living can give you any certain security for either. If God will smite (for 'tis his scourge) who can stay his hand? If he will slay, who can keep alive? Whom God smites with the Sword of Pestilence, he is wont to *smite to*
1 Sam. 26. *the earth at once*: He does not need to redouble his stroke, nor is he wont to *smite the second time*. He is every where present; we cannot flie from him: and he is Almighty; we cannot resist or escape him. Seeing then there is no way possible to secure the *life of your bodies*; it is your chiefest wildome to secure the *salvation of your souls*.

The greatest danger, doubtless is, lest when you come to dye, and your souls in death shall leave your bodies, they should be cast into Hell-fire, from whence there is no redemption: and therefore your chiefest care should be to glorifie God in the *day of your Visitation*, and to save your own souls.

And for this end and purpose seriously mind these following *Directions*, and in the Fear of God, speedily set upon these necessary *Duties*, which for your spiritual and eternal good, I do here commend unto you, *viz.*

1. *Look*

1. Look up to God, and be sensible of his hand in your Visitation.
2. Look down upon your selves, and be deeply sensible of your sins.
3. Speedily make your peace with God, whom you have offended.
4. Speedily prepare for Death, which you have deserved.
5. Patiently bear your affliction and restrain.
6. Piously improve the time of your Visitation.
7. Quietly wait upon God, with submission to his Will, for the issue of it.

These are your Duties, beg of God to assist you to do them. Lift up your Heart to God, and say; *Ab Lord, spare my life, till by the help of these directions thou hast brought to my hand, I am prepared for death. And, Oh help me by thy grace, so to do these duties of Piety, that I may end my dayes in Peace.* Then seriously set upon the work that lies before you, and *the Lord will* ^{2 Chro. 20.} *be with you.* So God will either preserve you ^{17.} from the Plague, and prolong your life on earth, or pardon your sin, and give you eternal life in Heaven.

The First Duty.

LOOK up to God, and be sensible of his hand in your Visitation. Certainly, Affliction com- ^{Job 5. 6.} *eth not forth of the Dust; nor doth the destroy-*

- ing Plague come by chance. There is a great God, who made the world, and governs it, and all things therein. His Empire is universal : his *Kingdom is over all*. There is nothing comes to pass, but according to his wise counsel and determination; Nothing but what is ordered, directed, and limited by his wise, holy, powerful, and all-disposing Providence. *Are not two Sparrows sold for a farthing* (saith our Saviour to his Disciples) *and one of them shall not fall on the Ground without your Heavenly Father. But the very hairs of your head are numbered.* This great God is the Lord of life and death; He *kills, and makes alive*, at his own pleasure. Our *Times are in his hand*, and he varies them according to his will. He checkers our life with good and evil, health and sicknesse, joy and sadnesse, as he doth the face of time with light and darknesse, day and night. Though our calamities do oft immediately proceed from second causes, yet God, who is the first cause, orders, directs, and determines them, as to these hurtful effects. *Job* therefore doth religiously acknowledge the *Hand of God*, in those evils which were procured by the malicious *Agency of Satan*. And therefore we find God challenging to himself, as his proper prerogative, this universal causality. For, saith *Isa. 45. 5, 7.* *he, I am the Lord, and there is none else; there is no God besides me. I forme the light, and create darknesse; I make peace, and create evil; I the Lord do all these things.* And again, *Shall there be evil in a City, and the Lord hath not done it?* Understand this of the evil of punishment, not of the

the *evil of sin*. For God is so infinitely essentially good, as that it is impossible he should be the Author of sin. Sooner may the Sun, the Fountain of light, be the cause of darkness; than God, the Fountain of Goodness, can be the cause of the evil of sin. But for sickness, the proper effect and punishment of sin, it comes from God, as a just judge, the righteous Governour of the World. God therefore threatens his *Israel*, to bring upon them all the diseases of *Egypt*, for their disobedience. See *Deut.* 28. 58, to 62. 'Twas he that smote them with the Plague and Pestilence, both in the time of *Moses*, and in the dayes of *David*. Oh then be very sensible of the Hand of God upon you, in this day of your Visitation; and *humble your selves under his mighty hand*, that he may have mercy upon you, and *save you*. *Jam. 4. 10.*
1 Pet. 5. 6.

The Second Duty.

Look down upon your selves, and be deeply sensible of your sins. 'Tis sin that provokes God, and so procured all the evils that the Sons of men do undergo. Sickness is a scourge in the Hand of God, wherewith he chastises the Sons of men for their sins. *David* therefore in his sufferings, was very sensible of his sins. And therefore he thus addresses his supplication to God; *Look upon mine affliction and my pain, and forgive all my sins*. Now the Plague is a special judgment which

which God reserves (as it were) in his own hand, for the severer punishment of some more grievous and provoking sins. 'Tis Gods Vifitation, when he is provoked to wrath by mens sins; And have not you, think you, contributed to the measure of those sins, whereby the wrath of Almighty God hath been provoked, which is now poured out in this sore judgement of the Plague, upon the chief City of the Land? On then, labour to be sensible of, and deeply affected with your sins, whereby you have provoked God to anger.

There are some *special sins*, for the punishment whereof, God hath either inflicted or threatened this very particular judgment of the Plague and Pestilence. And it much concerns you, both to search Gods Book, and to examine your selves, lest you should be found guilty of any of those sins; Some of them are these that follow.

1. *Neglect of the Worship and Service of God*: especially when conjoynd with contempt of his Command, *Exod.* 5. 3. *Zach.* 14. 17, 18.

2. *Obstinacy in disobedience*. Obttinate refusal to hearken to, and to obey the Voice of God by his Ministers, *Exod.* 9. 13, 14, 15. *Deut.* 28. 15, 21. *Jer.* 14. 10, 11, 12. and 21. 5, 6. and 29. 15, to 19. and 42. 13, 17, 19, to the end; and 44. 13, 15, 16, 17.

3. *Incorrigibleness under former judgements*; When men will not be reclaim'd by *lesser judgements*, God sends *greater*. When men will not regard the frowns of Gods displeasure, they may expect

expect the strokes of his fury. The destroying Plague comes in the Reer of fore-running Punishments, *Lev.* 26. 21, to 25. *Amos* 4. 6, to 10.

4. *Prophanation of Gods Holy Ordinances*; Particularly of the Sacrament of the Lords Supper, *2 Chron.* 21. 12. to 15. *1 Cor.* 11. 20, 21, 30.

5. *Unbelief, distrust, and murmuring against Gods Providences*, when he doth not afford us the visible means of that plenty and safety, sufficiency and security we desire, *Numb.* 14. 11, 12, 26, 27, &c. 37. and 11. 4, 5, 6, 33.

6. *Murmuring against men, Magistrates, and Ministers*, because of the evils inflicted by God, the just punishments of presumptuous and rebellious sinners, *Numb.* 16. 41, 49.

7. *Open and horrible uncleanness and whoredom*, *Numb.* 25. 1, to 4. 9. with *Josh.* 22. 17.

No wonder though God send the Plague for the punishment of a people among whom these *Seven Abominations* may be found, when it hath been inflicted, or is threatened for any one of them. And much more may it be expected, when God is continually provoked to this severe Visitation, by mens *Licentiousnesse*, in all manner of evils and impieties. When all sorts of sins do abound amongst all sorts of men. See *Ezek.* 33. 24, to 27. *Hab.* 2. throughout, and 3. 1, to 5.

Now deal seriously with thy own soul, whosoever thou art that readest these lines, and setting thy self, as in the presence of the All-seeing God, the Judge of the whole world. Consider,

Art

Art thou not guilty of some or more of the fore-mentioned sins? Hast thou not by thy personal Transgressions added to the Provocations of the people of the Land? And is it not meet that the most Holy and Righteous God should *visit for these things*? Is it not wonderful he hath not long before now cut off many thousands in his wrath? Hast thou not cause to admire his wonderful patience in sparing thee so long, and to adore his Justice in this his Visitation? Oh cast thy self down at the feet of an offended Majesty, and in a deep sense of thy sins, and provocations, cry out, *I have sinned, I have sinned; Oh what shall I do unto thee, O thou preserver of men?*

The Third Duty.

Speedily make your Peace with God, whom you have offended. If God cut you off in his wrath, he will cast you into Hell. This corporal Plague will transmit you to eternal punishment: If it be sad to be shut up from society of men on earth, how much more sad will it be to be eternally excluded from the presence of God, and the society of Saints and Angels in Heaven! If it be a dreadful thing to be shut up in a House, visited with the Plague, how much more dreadful is it to be shut up in the darke and fiery Prison of *Hell*? there to have no other company then that of the Devils and Damned to eternity! Yet if you die in your sins, this will certainly be your state,

state, how soon or suddenly you may die you know not; it concerns you therefore very speedily to make your peace with God. If God be reconciled to you in Christ, he will either preserve your body from the Plague, from death; or save your soul from Hell; you shall either have a longer life on earth, or a speedier advance to Heaven; where there is no sin, no sickness, no sorrow, but perfect health, perfect happiness, perfect peace and joy for ever. If you make your peace with God, you shall be most happy; both in life and death: In life, happy in his love and favour; Most happy in death, in the fruition of ineffable pleasures in his *Psalm 14. 17.* presence for ever.

Quest. But how shall I make my peace with God?

Ans. 1. *Humble your self for your sins*, whereby you have offended him. Cast down your self before him, and make an humble confession of your sins, with an unfeigned sorrow and grief of heart, that you have so grievously offended so good a God. By *Pride* man departs from God: *Humiliation* and self-abasement; is the first step of his return to God. By commission of sin, we *Prov. 28. 12.* make God an enemy; but upon penitent confession of sin, we shall find God a friend. *Humble* *1 Pet. 5. 6.* your self therefore for all your sins, that God may exalt you in due season. For God resisteth the proud, *Jam. 4. 6.* but giveth grace to the humble.

2. *Earnestly beg mercy of God in the pardon of your sins.* Without pardon of sin, no peace with God. For this therefore beg with all earnestness, even as for your life; the life of your soul lies upon

The Exercise of Piety,

Exod. 34. 6, 7. upon it. God hath proclaimed himself to be merciful, and gracious, pardoning iniquity, transgression and sin. He hath promised pardon to the truly penitent, *Isa.* 1. 15, 16, 17, 18. and 55. 6, 7. *Acts* 3. 19. Plead out these promises, till you have the pardon of your sins sealed up to your souls, in a comfortable assurance thereof.

Rom. 3. 24, 25. 3. Cast your self on the Lord Jesus Christ, by believing. God shews no mercy to any in the pardon of their sins, or in the salvation of their souls, but only in and through Christ. You must have an interest in Christ by believing, if ever you would have Peace with God, or receive any fruits of his favour. God is reconciled to sinners, onely in his Son Jesus Christ.

The Fourth Duty.

Speedily prepare for death, which you have deserved. By your sins you have offended God, and now (with the rest of the Family visited) are shut up, as sheep appointed for the slaughter; The destroying Angel is come in among you, and though you are yet in health, how soon he may smite you with death, you know not. Doth not God by this providence, say to thee, *Set thy house, thy heart in order, for thou must die?* How near, (for any thing thou knowest) doth death stand to thee! *Alas! This night thy soul may be taken from thee; And yet, if thou diest unprepared (alas!) thou art undone for ever. How many thousand poor*

poor creatures (it is much to be feared) are surprised with death, before they are fit to die ! Alas , how many are surprised in their sins , and so as their bodies drop into the dust , their souls are sent into Hell , there to lie in quenchless flames , and to endure the wrath of Almighty God to eternity ! Oh this is (in times of mortality) matter of great lamentation. This , this is that which (it possible) deserves to be bewailed with *tears of Blood.*

But now if you were duly prepared to die , you need not at all to fear death. Death would but put an end to all the *Miseries of life.* Death would but put your soul into immediate *Possession of Paradise.* Death would but bring you to a *glorious Rest* , and crown your souls with everlasting joys. And, O happy soul , that through the *pangs of death* , passeth into the *joys of Paradise* ! you would but go from Earth to Heaven ; from an house infected with the Plague , to a place of everlasting pleasures. And never was any man sorry that he came so soon to Heaven. Never did any , that ever tasted of the joys of Heaven , grieve that he so soon left and lost all the pleasures upon earth. You shall but exchange your earthly *comforts* for eternal *Crowns* of glory. Had you but an assured interest in , and a lively apprehension of the happiness of the Saints in Heaven , I am sure you would not desire to live one day longer on earth. Believers who have tasted the joys of heaven , in communion with Christ , *groan in their earthly Tabernacles* , desiring to be dissolved and absent from ^{2 Cor. 5.} ^{1, --- 8.} the body , that they may be for ever present with the *Phil. 1. 23.* Lord.

Quest.

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Quest. But how shall I so prepare my self for death, that I may entertain it with joy, in the hopes of eternal life in Heaven?

Ans. Set your self speedily and seriously to do these three things, and you shall be fit either to live with comfort, or to die in peace, with undeceiving hopes of glory.

First, *Get your sins pardoned, and your pardon sealed.*

Secondly, *Get the life of your soul secured.*

Thirdly, *So live, as one that ever looks when he shall die.*

This is your threefold work (the great businesse of your life) which when you have done, you may quietly go to your Rest at the summons of Death. Seriously then set your self to it.

1. *Work, Get your sins pardoned, and your pardon sealed.* 'Tis nothing but sin, that can keep you out of Heaven, that can sink your soul to Hell. If your sins were pardoned, you need not be afraid to die; Death could then but bring you to Heaven, and so be an end of your miseries, a beginning of your happiness. If you should die in your sins, you will not dare to look God; your judge in the face; but if your sin be forgiven you, you may hold up your head with joy, the holy Angels will be ready in death to transport your soul into the blessed Mansions of Bliss and Glory.

Quest. 1. But what must I do that my sins may be pardoned?

Ans.

Ans. Repent, and God will forgive, Acts 3. 19. and 5. 31. if your sins be never so many, never so great, if you do unfeignedly repent of them, and with your whole soul turn from them to God, he will certainly forgive them all. See his Promise, *Isa.* 1. 16, 17, 18. *Wash ye, make you clean, &c.* And again, *Isa.* 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* Oh then speedily, seriously (while you have yet time and space) set upon this necessary work of Repentance. Retire your self into your secret chamber or closet; being there, set your self as under the All-seeing eye of God: strictly examine your self; reflect upon your whole life past; call your sins to remembrance, those especially to which you have been most addicted, and whereby you have most dishonoured God. Think with your self, what sins are they that would most trouble me was I now to die, and make me afraid that God would throw me into Hell? and having found them out, fall down on your knees, and confess them to God. Work your heart to an unfeigned sorrow for them, hatred of them, and resolution against them; this penitent confession of your sins, will put you into capacity of the pardon of them, according to Gods gracious promises; as *Pro.* 28. 13. *He that covereth his sin shall not prosper: but whose confesseth and forsaketh them shall have mercy;* and *1 Joh.* 1. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* Oh then beg earnestly of God mercy in
C the

the forgiveness of your sins; and so humbly apply the promises of pardon, and labour to feel them sealed up to your soul by the spirit of God, in a comfortable assurance of the forgiveness of your sins. For a help to the weak in this work, I have (in the *Second Part*) drawn up *The Penitent's Confession of his sins, and Petition for Pardon*, which you may make use of for this end.

Quest. 2. But what must I do that I may be assured my sins are pardoned?

Ans. If in the foregoing Work you do not find the Promises so sealed up to your soul by the spirit of God, that you are assured of the pardon of your sins, then do this; seriously reflect upon your repentance, and review Gods promises of pardon: Say thus with your self, God hath graciously promised the pardon of sin to them that truly repent. Now though I cannot so mourn for my sins, as the heinousness of them does deserve, yet am I so unfeignedly sorrowful for them, because I have thereby offended a good and a gracious God, who hath preserved me all my life, sustained me with many mercies, sent his Son to die for me, that I do heartily desire to forsake them for ever, and to turn from them all to God. And O that God would give me a heart to hate them, and grace never more to commit any of them. Now God hath graciously promised pardon to them that do thus repent of their sins. O let him fulfil his promises to my soul; he certainly will do it; for he is faithful and true, and its impossible he should ever fail in the performance of any of his promises: Oh then be it to me, O Lord,

according

according to thy word. I desire quietly to rest satisfied with that assurance thou hast thereby given me of the forgiveness of my sins, and I heartily bless thy name, and adore the riches of thy grace, in that thou art pleased in such a time of need to shew mercy on such a vile sinner.

2. Work, *Get the life of your soul secured; Labour to get so sound an evidence for life eternal*, that you may be assured whensoever you die, your soul shall be saved. Your body is mortal, it shall at length drop into the dust; but your soul is immortal, it shall never die. But when your body dies, your soul must immediately go either to heaven or to hell: Your soul dismissed from the body, shall either *endure all the miseries of the damned in hell*, or *enjoy all the felicity of the blessed in heaven to eternity*. Now if you were but assured upon undeceiving grounds, that your soul should be saved, you need not fear death; Death would be nothing then but an entrance into life, a gate to glory. Your soul would but leave a *clay cottage* for a *heavenly habitation*. Your soul would but fly up as a spark to heaven, there to shine as a star in glory.

Quest. 1. *But how may I secure the life of my soul? how may I make sure my salvation?*

Ans. By faith in Jesus Christ; Believe in the Lord Jesus Christ, and thou shalt be saved. For, God ^{Acts 16.32} so loved the world, that he gave his only begotten Son, ^{John 3.16} that whosoever believeth in him, should not perish, but have everlasting life. Consider seriously thy condition. Know, Thou wast born in sin, and art by Nature a Child of Wrath, justly obnoxious to the

Wrath of Almighty God, and liable to the Torments of the Damned in Hell. Know thou hast in thy corrupt Nature, the *seeds* of all manner of *sins*, the cursed *principles* of all manner of *impiety* and rebellions against God. Consider how many thousand times thou hast by thy actual transgressions broken Gods Holy Law in thought, word and deed. Oh be sensible that thou art a lost and utterly undone creature in thyself, by reason of thy sins. For every sin, as it offends an infinite Majesty, deserves an eternal punishment: and how many grievous sins art thou guilty of, against Almighty God! For these sins thou art already condemned by the Sentence of the Law; while thou art in this condition, thou art every moment in danger of eternal damnation. And if thou diest in this state, thy soul will certainly drop into Hell-fire. This is thy danger, thy condition, from which thou canst not by any thing thou canst do or suffer, save or deliver thyself. Neither can any creature in Heaven or Earth save thee; 'tis only the *Blood of Christ* can expiate thy sins; 'tis only Christ Jesus can save thy soul. If thou hast interest in Christ by believing, *thou shalt be saved*: if not, thou must certainly *be damned*, Mark 16. 16. Now know that salvation by *Christ* is freely rendered in the Gospel to the worst of sinners, Tit. 2. 11, 12. 1 Tim. 1. 15. And assure thy self that Jesus Christ is more willing to save thee, than thou canst be desirous to be saved by him. Didst thou ever desire him to shed his *blood* for thee? Didst thou ever desire *him* to reveal the *way of life to thee*? Didst thou ever desire that *he* would send an *invitation*

tation to thee, to come to him and live? Yet all this he hath freely done, and now waits for thine acceptance; yea, he complains of the backwardness of poor sinners to come to him, saying, *Ye will not come to me that ye may have life.* O then accept of this *John 5. 40.* salvation; accept of Jesus Christ upon his own terms: accept him to be thy Sovereign and thy Saviour, and so trust in him, and rest upon him alone for thy salvation. Say, *Ab Lord Jesus, I am a poor lost sinner, that cannot possibly save my self, but if thou wilt thou canst save me.* Behold, Lord, I am willing to take thee upon thine own terms; to do, to be done with, and disposed of in every thing as seems good unto thee; only have mercy upon me, and save my precious immortal soul. Save me, O save me, Lord Jesus I perish. Thou camest into the world *1 Tim. 1. 15.* to save sinners of whom I am chief, And therefore behold I cast my self upon thee, I put my whole trust in thee; I rest upon thee alone for my salvation. Act faith thus on Jesus Christ, and thou shalt be undoubtedly saved; for faith will unite thy soul to Christ; and so shall thy life be hid with Christ in *Col. 3. 3, 4.* God; and then when Christ who is thy life shall appear, thou shalt appear with him in glory. And thus mayst thou secure the life of thy soul.

Q. 2. But seeing a man may presume and perish, how may I be assured, upon an undecieving ground, that my soul shall be saved?

A. Though a man may presume and perish, yet tis certain, He that believeth shall be saved, *Mark 16. 16. John 3. 16.* And therefore having acted faith on Christ, as before, Reflect upon that act, and remember the promise of salvation made to

every Believer. Say thus then with your self, I am assured Jesus Christ came to save sinners: I know I am a lost sinner, and cannot save my self. I have no hope of salvation by any but Christ. I wholly relie upon him alone for my salvation. In him I believe, in him I trust, through him only I hope for life eternal. Now I know God hath promised *salvation and life eternal to every one that believeth in him.* Doubtless God will perform his promise. Happy then am I, my soul shall be saved: I shall inherit eternal life: I shall at length see my Saviour in glory; Come then Lord Jesus, O come quickly.

3. Work. So live, as one that ever looks when he shall die. Demean your self so, as one that is in continual expectation of his Lords coming. Watch ye therefore ('tis our Saviours charge to his Disciples) because ye know not the time when your Lord will come; whether at Even, or at Midnight, or at the Cock crowing, or in the Morning; Watch therefore, lest coming suddenly, he find you sleeping. If you be found asleep in sin, you'l awake in the flames of hell. Rowze your selves therefore from the sleep of sin and sloth, to the work of grace and godliness. So spend every day and hour, as if it were the last you should ever spend. So perform every Religious Duty, as if it were the last you should ever perform. So enjoy every comfort, as if it were the last earthly comfort you should ever enjoy. Set your hearts and affections upon things above. Be much in communion with God and Christ. So demean your self, as being alwayes under Godseye. Keep a continual watch over

over your Heart, Words, and Wayes; Be very careful to avoid whatsoever may be offensive to God; Study in every thing you do, to please and honour him. In a word, so live on earth, as if you were already in Heaven. So shall you by death enter into life eternal. For, saith the Lord, *To him that ordereth his conversation aright, will I shew Psal. 30.23. the salvation of God.*

The Fifth Duty.

Patiently bear your afflictions and restraint. 'Tis Gods hand that is upon you; 'tis his Visitation that is the cause of your confinement. When God speaks by way of rebuke (in his holy Providence) it becomes man to be silent: When God corrects, his Child must not complain. David in this case, by a holy silence, exprest his humble submission. *I was dumb (saith he) I opened Psal. 39.9. not my mouth; because thou didst it.* Consider your own sin (you suffer no more than you deserve:) and Gods sovereignty (he may punish you as he pleases) and so patiently bear his hand, and quietly submit to his will. Think not by your own strength to break Gods bands: neither repine at your restraint, which is for the publique safety. Murmur not against men, lest it displease the Lord. Your liberty might be the loss of others lives. The Publique good and safety, is to be preferred before the Private Benefit of particular persons or families. Know, though you are shut up,

God is not ~~far~~ ^{absent} : He that hath visited you, is present with you. Oh then be sensible of your sins, as the cause of your sufferings; and prefer the freedom of communion with God, infinitely before the comfort of society with men. 'Twas the sense of his presence, that made Paul and Silas to sing in Prison. His presence will turn a Prison into a Paradise. Say then, with the Prophet, *Ther-*
Mic. 7. 7, 8, fore I will look unto the Lord: I will wait for the
9. God of my salvation: my God will bear me. When I sit in darkness the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him.

Know and consider, by your sins you have long since forfeited your lives to the divine justice. Alas! Its of Gods mercy you are not now in Hell. And should you then complain of Gods Vindication and your Confinement? *wherefore doth a living*
Lam. 3. 39. man complain (or murmur) a man for the punish-
ment of his sins? Rather say ydn the sense of your
vers. 22. deserts, It is of the Lords mercies we are not con-
sumed, because his compassions fail not. When by
reason of your confinement you cannot enjoy the
comforts of life, observe the counsel of our Savi-
Mat. 21. 19. our, In your patience possess ye your souls. Through
Patience in your affliction, you have that experi-
ence of Gods Love, that will both sweeten your
sufferings, and insure your salvation. Hence, saith
the Apostle, in the name of suffering Saints, We
Rom. 5. 2, rejoyce in hope of the glory of God. And not only so,
5. but we glory in tribulations also, knowing that tri-
bulation worketh patience; and patience experience;
and experience hope; And hope maketh not ashamed,
because

because the love of God is shed abroad in our hearts, by the holy Ghost, which is given unto us. Happy are you, if you reap this fruit from your afflictions. 'Tis by Patience you may in a sort accomplish impossibilities, hereby you may gather Grapes from Thorns, and Figs from Thistles. Hereby you may fetch water out of the Flinty Rock, and Wine out of the barren Wilderness. Hereby you may receive the sweetest refreshing comforts, from the saddest and sharpest afflictions. Divine patience is a heavenly Limbeck, by which you may distil the sweetest waters from the bitterest herbs,

Moreover know 'tis your special duty and concernment to glorifie God in the day of your Visitation. And this you must do by a penitent confession of your sins, a patient bearing of your sufferings, and a pious improvement of them for your spiritual advantage.

The Sixth Duty.

P*iously improve the time of your Visitation. Spend not this precious time (which is the space which lies betwixt you and eternity) in a stupid sorrow, and fruitless lamentations. But set your self seriously upon those Exercises of piety, which may conduce to your present comfort, and future happiness. Be much in Reading the Scriptures, and other good Books, in Meditation and Prayer.*

You

You are now restrained from the *publique Ordinances*; Be sensible of your sin in neglecting them, or not improving them as you might and ought, for your souls good. You may never possibly hear one Sermon more, or joyn with the *publique Congregation* in one solemn Prayer. Oh therefore be so much the more serious in your *private and personal duties and devotions*.

I. Diligently, and Reverently read the *holy Scriptures*. When you take up that blessed book into your hand, lift up your heart to God, and secretly say, *Let thy good Word O Lord, do my soul good. O let thy Spirit so guide me in thy Word, that I may find some comfort for my poor soul. Oh warm my heart by thy good spirit, that it may receive impression by thy holy word. Good Lord, make it effectual for my salvation. Oh let it be as phylick to cure the Plague of sin in my soul, and as food to nourish me to life eternal. Amen, Amen.*

The whole Scripture is excellent and useful, yet some *Portions* thereof may be more proper in the present Case.

Such are the *Book of Job*, the *Psalms of David*; the *Lamentations of Jeremiah*; Also the *Prophecies of Hosea, Joel, and Amos*; And the *Epistles of Saint James, Peter, and John*: More particularly,

Read the Law of God, or Ten Commandments, contained in the twentieth Chapter of *Exodus*, that in the *Glass of Gods Law*, you may behold those sins whereby you have provoked the pure eyes of his glory.

Read

Read the 26. Chapter of *Leviticus*, wherein you may see the Judgements which God hath denounced against men for disobedience.

Read *Numbers* chap. 16. and 26. where you may see what particular sins God hath punished with the *Plague*. Read *Dent.* 30. wherein *life* and *death* are set before you, and tendred to your choice. Read *Josh.* 24. wherein you have *Joshua's Proposal*, and the peoples *Resolution* to serve the Lord. Read *Nehem.* 9. wherein you have a large confession of *Gods goodness*, and mans *wickedness*. Read *Job* 14. wherein you have an account of the shortness of *mans life*, and the certainty of *his death*, which yet shall not come before *Gods appointed time*.

Many of the Psalms are very excellent, seasonable and suitable, and therefore oft to be read. Such are the seven Penitential Psalms, viz. the 6, 32, 38, 51, 102, 130, 143. The Psalms occasioned by the Plague and Mortality in the time of *Moses*, *Psal.* 90. and in the dayes of *David*, *Psal.* 91. Such Psalms as contain the Saints Addresses to God, and Demeanor in affliction; as the 22, 25, 28, 39, 42, 86, 88, 142. Such Psalms as declare the goodness of God to his Saints, upon these Addresses and in these Afflictions; as the 16, 30, 31, 34, 40, 103, 106, 108, 116, 145. Such Psalms as shew the Saints Hope and Confidence in God in time of trouble; as the 23, 49, 62, 63, 85.

Read *Isaiab* chap. 28. which is the *Prayer* of *Hezekiah*, when he was visited (as it is thought) with the *Plague*, and his *Thanksgiving* for his recovery.

Read

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Read *Jeremiah* 19. chap. representing the sad state of a sinful people; when God comes to punish them with the *Sword*, *Famine* and *Pestilence*.

Read *Ezekiel* 33. chap. wherein God promiſeth *Mercy* to the penitent, and denounceth judgement against the disobedient.

And ſeeing you are now deprived of the happy opportunities of hearing Sermons, read our Saviours Sermon in the Mount, *Matth.* 5, 6, 7. chap.

Read the 14, 15, 16, 17. chapters of *St. John*, wherein our Saviour comforteth his Diſciples (and in them all Believers) against the troubles of the world, and commends them by prayer into the hands of God.

Read the 24. and 25. chapters of *St. Matthew*, wherein our Saviour deſcribes the *Day of Judgement*, and gives direction for our duty and carriage, that we may with comfort and joy wait for his coming.

Read the 15. chapter of the first *Epistle* to the *Corinthians*; wherein the *Resurrection* is deſcribed, for your comfort against the fear of *Death*.

Read the 4. and 5. chap. of the second *Epistle* to the *Thess.* concerning our preparation for the coming of *Chriſt*.

Read the three laſt Chapters of the *Revelation* concerning the *Glory* and Happineſs of the Saints in Heaven.

You may read as many of the foregoing Portions of Holy Scripture as you have leiſure and opportunity, during your Confinement And while

while you are Reading, remember this, *God is speaking to you*, and treating with you about the Concernments of your Soul and a better Life; and directing you in the true and only way for the certain and infallible Attainment of Eternal Life and Happiness. This is an excellent Improvement of your *present Time*, and Preparative for your *future Eternity*. But then,

2. *Meditate seriously on those things which you read.* Apply them to your own Soul. Labour to get your Heart duly affected with them. Oh labour to feel your Heart melt with *Sorrow* for those Sins which you discover in your self, and inflamed with *Love* to God, for his Mercy and Goodness to the Sons of Men. Labour to find a perfect *Abhorrency* of Sin planted in your Heart, and an affectionate *Love* to your Saviour. Oh say, shall I not *hate* Sin, which dishonours so good a God, and destroys the Immortal Soul? Shall I not *love* my Saviour, who hath shed his Precious Life-Blood for my Salvation? Labour to suck sweetness out of the Precious Promises, and to fortify your self against the *Fears of Death*, with the Hopes of Eternal Life.

3. *Be frequent and fervent in Prayer.* 'Tis the Apostles Rule, *Is any among you afflicted? let him* Jam. 5. 18. *pray.* 'Twas a heavy Charge wherewith *Eliphaz* burthened *Job*, in his Affliction; *Thou castest off* Job 15. 4. *Fear, and restrainest Prayer before God.* When the Hand of God is upon you, your Heart should be lift up to Him. When God is come to *visit* you with the Plague, its high time for you to *return* to him by Prayer. When *Hezekiah* found himself sick,

Isa. 28.2,3. Sick, he presently betook himself to Prayer, and made his earnest supplication to God. Prayer is the best *Preservative* for the sound, the best *Restorative* for the sick. Oh then, while you have yet Health and Strength, fall down upon your knees before God, and pour out your humble Supplications to Him, for the Pardon of your Sin, the Prevention of Sicknes, and the Recovery of the Sick, if it be his good Will and Pleasure.

And in your Prayers, act Faith in Gods Promises. Remember what our Blessed Saviour hath *Mat.* 21.22 said for your Encouragement. *All things whatsoever ye shall ask in Prayer, believing, ye shall receive.* And (saith the Apostle) the Prayer of Faith shall save the sick, and the Lord shall raise him up; and if he have committed Sins, they shall *Lam.* 5. 15, be forgiven him. And therefore saith he, Confess your faults one to another, and pray one for another, that ye may be healed: The effectual fervent Prayer of a Righteous Man availeth much.

And for a help to the weak in this Duty, I have hereunto added several Forms of Prayer, suited to this sad Occasion; as in the *Second Part*.

The Seventh Duty.

Quietly wait upon God, with submission to his Will, for the Issue of this Visitation. Know, *Iob* 14. 5. He hath appointed the Bounds of Mans *Psal.* 68.20. Life: and, to Him belong the Issues from Death.
Be

Be sure then you shall not die an Hour, a Moment before your Time. The Day of your Death was prefixed in Gods Decree, before the Day of your Birth. God hath unchangeably appointed the *Number of your Dayes*, and the *manner of your* Iob 7. 1. and 21.
End. If your appointed Time be not yet come, He can and will deliver you from Death. But if your appointed Time be at hand, why should you be unwilling to die? Death is a *Debt to Nature*: Heb. 9. 27
 'tis the *common lot* of all Men. If you must *once* die, why may you not as well *now*? Death is the beginning of the Saints Glory: 'tis the Day of their entrance upon an Eternal Inheritance. Was ever any sorry that he was so soon happy? Will the Heir to a great Estate, be sorry that the day is at hand, wherein he must enter upon his Inheritance? Can you imagine it possible that a Saint should be sorry that he is come so soon to Heaven? If you have therefore any well grounded evidence for Eternal Life (for the attainment whereof I have already directed you) you need not be afraid, and methinks you should not be unwilling to die. The World is a *Stage of Labour*, a *Sea of Trouble*, a *Field of War*. Can a Servant be sorry that his *Work* is ended, and he is dismissed to his *Rest*? Can the Seaman be sorry that his *Voyage* is finished, and he is arrived at his *desired Haven*, returned to his long-longed for Home? Can the Souldier be sorry that the *Battel* is ended, the *Victory* won, and he is called to receive his *Reward*, his *Crown*? And should a Christian be sorry that his *Life* is ended, and he is called, by death, to enter into *Rest*, to go home to his Father

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ther in Heaven, and to receive from the hand of Christ a Crown of Eternal Glory? Or then resign up your self into the hand of God, to be at his disposal, with a free submission to his will for life or death according to his appointment.

Wait then quietly upon God, with submission to his will, and you shall see his salvation. He'll either give you your Life for a Prey, or make your Death an Advantage. Say then with the Prophet in his Lamentations. *The Lord is my Portion, Lam. 3.24, 25, &c. saith my Soul, therefore will I hope in him. The Lord is good unto them that wait for him, to the Soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a Man that he bear the yoke in his youth. He sitteth alone, and keepeth silence, because he hath born it upon him. He putteth his mouth in the dust, if so be there may be Hope. For the Lord will not cast off for ever. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the Children of Men.*

This holy and gracious Carriage under Affliction and Confinement, will certainly be Crown'd with a happy and glorious Issue.



A
 Help for the Poor,
 That are
 Visited with the
P L A G U E.

The Second Part.

Exhibiting certain Forms of Meditation,
 Prayer and Praise, suited to the
 Beginning, Continuance and Issue of
 their Visitation.

*A serious Self-Reflection, or Divine
 Soliloquy : Being,
 A Meditation suited to the state and
 condition of one that is shut up in a
 House visited with the Plague.*

Here am I now shut up as *Noah* in the *Arke* ;
 For the *Deluge* of Gods Wrath (provoked
 by the sins of men) is come, and Thousands are
 overwhelmed by it. *Noah* was shut up for his

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Preservation; but, perhaps, I am shut-up for my *Destruction*: For (alas!) I have not, as I ought, *Gen. 6. 9* walked with God; but rather after the course of this *Eph. 2. 2.* World. I have rather fulfilled the lusts of the Flesh, than obeyed the Motions of Gods Spirit. Justly therefore may I expect rather to perish with the *Wicked World*, than to be preserved with *Righteous Noah*. The Lord alone knows whether I, or any within these walls shall ever go out alive. The good Lord fit us for that end and issue which he hath appointed.

Psal. 145. 17. How righteous is the LORD in all his ways? how holy in all his workes! How just are his judgments! How plainly may I read Gods Justice in this my restraint! How fit a punishment of my sins, is this confinement! I have sinned against Heaven, and am not worthy to behold it. I have polluted the Air by my sinful words, and am not worthy to breath in it. How justly is the benefit of the pure and free Air denyed me, who have so polluted it by my impure speeches, *corrupt Communications*! How justly is the Air, which was polluted by my sins, infected with the Plague! Have I not polluted it with Oaths and Curses, at least stained it with many vain and idle words, for which I must *Mat. 12. 36.* give account at the Day of Judgement! I have defiled the Earth, by walking in wayes of wickedness, and now I am utterly unworthy ever to tread more upon it. I have abused Gods Creatures, and therefore justly may I be shut up from the use of them. Have I not sometimes forsaken mine own house, to go and sit in those houses where Gods creatures are too commonly abused, to his dishonour, by excess and

and drunkenness? Have I not there heard the Name of God prophaned by Oaths and Curses? Have I not there seen the creatures of God abused? Yea, have not I sometimes both abused my self and them? How justly then doth God lay this restraint upon me, and shut me up in this confinement!

How justly am I deprived of the *Society of Men*, who have taken more delight in it, than in *Communion with God*! How oft have I neglected going to the *House of God*, and sate at home, while I might have attended his *Holy Ordinances*; and how justly am I now debarr'd that liberty, and shut up at home, in this sad confinement! Oh, how long have I sinfully neglected to receive that Blessed Sacrament of the *Lords Holy Supper*; and now the Lord gives me the *Bread of Adversity*, and the *Water of Affliction*, instead of that sacred *Bread and Wine*, the blessed Symbols of my Saviours Body & Bloud! How oft have I prophaned that holy Ordinance by my unprepared participation, my unreverent receiving of it; and now how justly am I deprived of opportunities to receive it! Alas! I may now never hear one Sermon more, never feast with Christ in his holy Supper more; never put up one prayer with the Church more; never have one tender of Grace and Salvation more in the Ministry of the Gospel. Yet, good God, do not shut the *Gate of Salvation* against me, oh do not shut me out of Heaven and Glory.

Here am I now shut up in this *House*, and how justly may I be sent out of this House into *Hell*! Yea, what mercy is it I am not in Hell already! How oft have I by my sins provoked God to cast me into that *fiery Prison*! How many hath God cut off

The Exercise of Piety,

in the very *Act of Sin*, and immediately cast them into Hell! Ah! I have cause to believe there are many thousands now in Hell-fire, who have never committed so many sins against God, as I have done; who have never lived so long as I to dishonour him. Oh, how great is his mercy, that I who am now shut up in this House, am not shut up in Hell, there to dwell with devouring fire, and to lie down in everlasting burnings! From this House there yet stands a way open to Heaven; but from Hell there is no redemption. The Lord grant I may so improve my precious *Time* in this House, that I may escape the cruel pains of the damned in Hell-fire, which last to *Eternity*.

Here am I shut up in this House, and debarred from the Society of my dear Friends; but I am not excluded from the *Presence of God*: I am not abridged the Freedom of Communion with Him. The Lord fit me for, and refresh me with the comforts of this Holy Communion. The *Plague* in this House cannot make me so miserable, as the Privilege of Gods special gracious Presence may make me happy. O the Lord grant that I may so enjoy and improve his gracious Presence on Earth, that it may be to me a certain pledge of his glorious Presence in Heaven.

*The Penitents Confession of his sins,
and Petition for Pardon.*

O Most High and Mighty, Great and Glorious Lord God, behold thy poor Creature humbly casts himself down at thy Foot-stool. My sins, I do humbly confess, are very many, and exceeding great, that if thou wast not infinitely merciful, I might justly be afraid to come into thy holy presence. For what can such a vile sinner as I am, expect from such a holy and just God as thou art, but that thou shouldst spurn me from thy Foot-stool into Hell fire? But seeing, Lord, thou hast promised *Mercy and Pardon* to them that humbly *confess their sins*, and heartily *repent* of them; I do here humbly present my self before thee, desiring freely to confess the sins which I have committed against thee.

I have been, I confess, a sinner from the very womb, I was *conceived and born in sin*, and I have been a Transgressor of thy Holy Laws, in the whole course of my life. Those *Good Duties* which thou hast strictly commanded, I have sinfully neglected; and those *great Evils* which thou hast expressly forbidden, I have customarily committed. I have not valued thy *precious Promises*, nor regarded thy *terrible Threatnings*. Thy *Mercies* have not allured me to obedience, nor thy *Judgements* deterred me from sin. I have too eagerly pursued the *Profits of the World*, and the *Pleasures of Sin*; while I have wofully neglected the *Service of God*, and the *Salvation of my soul*. I have (alas!) too long lived

The Exercise of Piety,

without God in the world; and therefore might I now die without any hope of future happiness. I have so demeaned my self, O Lord, as if I neither feared thine anger, nor desired thy favour; as if I neither feared Hell, nor desired Heaven; so that I might but satisfy my base lusts in this present life. And now, Lord, I humbly confess it might be just with thee to despise me in my affliction, and to reject me as an abominable thing for ever.

Most justly, O Lord, mayest thou smite me with the Plague, and cut me off from the Land of the Living. For I must needs confess that I stand guilty before thee of those very sins, for which thou hast inflicted, or denounced that heavy Judgement. For I humbly confess, O Lord, that I have neglected thy Worship and Service both in publick and private. I have not so diligently attended on thy holy Ordinances, nor daily called upon thy holy Name, as I ought to have done. And herein I cannot excuse my self from the contempt of thy Command; for I have not been ignorant that thou hast required these things from me. But, O Lord, I have not hearkened to the voice of thy Ministers, who have declared thy Will unto me, and in thy Name required my obedience. But though I have known thy Will, I have by an obstinate disobedience provoked thy wrath. And though thou hast sometimes afflicted me by losses, crosses, and disappointments, or laid thine hand upon me in sickness, I have not been sensible of my sins and thy displeasure; neither have I been reclaimed by thy Corrections. For when thou hast removed thy stroke from me, I have again return'd to the same course of folly and sin.

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I have, I humbly confess, *prophaned thy holy Ordinances*, and shed the Blood of Christ in his Holy Supper, by my unprepared approach to his Table, and unworthy receiving of that Blessed Sacrament of his Body and Blood.

I have not so quickly depended upon thy holy Providence as I ought, with full contentment, with that portion of Creature-comforts which thou hast allotted me. I have been more apt to *murmur at thy mercies*, that they have been no greater, than to *mourn* for mine own sins, which have been so exceeding great, and whereby I have made my self less than the least of thy mercies.

And when others have been justly punished for their sins, I have been ready to *murmur against the Ministers of thy Justice*: so apt have I been to *justify the wicked, and to condemn the just*.

I have been so far from mourning for the *horrible and open uncleanness and whoredoms* of others, that I have been in a great measure guilty thereof, by entertaining the reports of that sin, whereby thy Name is dishonoured, and the Land polluted, with pleasure and delight. Yea, Lord, I have defiled my own *body* with filthy lusts, my *soul* with filthy thoughts, affections, imaginations and delights.

And here, O Lord, I do with a broken and bleeding heart bewail that grievous sin of * ——— to which I am so much inclined, and which I have so oft committed, to the wounding of my conscience, the defiling of my soul, and the dishonour of thy great Name. For this, O Lord, I might have been long since most justly damned; for this thou mightest have cut me off by a stroke from Heaven:

* Here confess your special secret sin.

in the very *act of this sin*, thou mightest most justly have cut me off, and cast me into Hell. But seeing thou hast hitherto *spared me*; good Lord, do not now *destroy me*. Thou hast spared me when I have sinned against thee: oh do not destroy me, when (with an unfained sorrow for my sins) I do return unto thee.

Behold, Lord, in a sense of my sins, I lie at thy feet, and I beg thy merey. I am grieved at my very heart that I have so grievously sinned against thee. *I have done amiss*, Lord, I have done amiss, but oh! through thy Grace, *I will do so no more*: no, I will never, never so dishonour thy Name, and provoke the pure Eyes of thy Glory, as I have heretofore done. Oh therefore, good God, I do most humbly and earnestly beseech thee, for thy tender mercies sake, and for the merits of thy dear Son Jesus Christ, and of that precious Blood which he shed for sinners, have mercy upon me, have mercy upon me, in the free and full forgiveness of all my sins. *Pardon me, O Lord, or I perish for ever*. Oh save me from wrath, save me from Hell, through the remission of my sins, in the Blood of my Saviour Jesus Christ. Oh I am a poor *lost Creature* in myself, to him I flie, on him I do relie for my *Salvation*. Oh pardon my sins, wash them away in his blood, and save my soul.

In him, O Lord, thou hast promised *pardon* to the truly *penitent*, and *salvation* to every one that *believes*. Behold, O Lord, I do heartily repent me of my sins, I do stedfastly believe in my Saviour Jesus Christ; I put my whole trust in him, I give myself up to him, I desire in all things to be ruled

led by him. Oh then speak peace to my soul in this blessed assurance, that my sins are pardoned, and my soul shall be saved. This thou hast promised, O Lord, I believe thy Promises are most faithful and true. *Be it then to thy Servant according to thy Word.*

And now, O Lord, *sanctifie me*, I beseech thee, *throughout* by thy Spirit, and enable me by thy *Grace*, to conquer my *Corruptions*, and to keep thy *Commandments*. Oh write thy Laws in my heart, and enable me to expresse a conformity to them in my life. For while I live will I serve thee, *I will Psal. 104. praise thy Name while I have my being.* Oh grant 33. that during that time, whether longer or shorter, which thou hast allotted me upon Earth, I may do the things that please thee, and then when thou shalt call me hence by death, oh receive my soul into glory, that I may for ever enjoy thee in Heaven. Grant this, O Lord, for the merits of thy dear Son, and my blest Lord and Saviour Jesus Christ: *Amen.*

*A Prayer for one that is visited with the
Plague, to be used by him in the be-
ginning of his Sickness.*

O Lord, I have *sinned*, and thou hast *smitten* me. Now, now, Lord, do I feel the Tokens of thy *Displeasure*, and the Fore-runners of my *Death*, if thou do not save by thy Power, whom thou hast *wounded* in thy Justice. Thou hast *smitten* me, but behold, Lord, I do not *flie* from thee, but *fall* down before thee. I do not, oh I dare not
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complain of thy *stroke*; I know it is just: but I lament my *sin*, ah my *sin*; for it is exceeding great. Mercy, mercy, O Lord, I humbly beg on my bended knees, for my *body*, for my *soul*. Have mercy on my *soul*, and forgive me my *sins*. Have mercy on my *body*, and heal my *Sickness*: Oh spare thy poor servant, and remove thy *stroke* from me, if it be thy good pleasure. All my folly, all my wickedness, O Lord, is known to thee. Thou hast set mine iniquities before thee, my secret sins in the light of thy countenance. Oh charge them not upon my soul to my condemnation, but wash them all away in the Blood of Christ. If by this stroke thou shalt put an end to my dayes, oh take me not away in my sins; do not, oh do not cast my sinful soul into Hell. But, O good God, have mercy upon me, even for Jesus Christs sake, have mercy upon me, in the forgiveness of my sins, and the salvation of my soul. I have sinned away my *health*; oh keep me from sinning in my *sickness*. Thou hast wounded my body, but oh keep me from wounding my own soul by sin. Let me not put *pysson* into mine own *cup*; let me not adde a *sting* to thy *stroke*, by mixing of sin with my sufferings. Keep me then, O keep me, good Lord (for I cannot keep my self) from all *murmuring* and *impatience*, from *distraktion* and *despair*. Preserve my soul from the power of Satan, and the *pysson* of his temptations. Give me that *Shield of Faith*, whereby I may quench all his fiery darts. Let my heart, to the last moment, be fixed, trusting in the Lord, believing in Christ. Behold, Lord, I am weak and frail; Have pity upon me, O my God, have pity upon me, for thy band hath

Psal. 39. 10

Psal. 90. 8.

Eph. 6. 16.

Psal. 112.

7.

Job 19. 21

hath touched me. O spare me a little, that I may recover strength, before I go hence, and be seen no more. I bleſs thee, O Lord that I have this breathing ſpace; while I live will I breath after thee; and when I die, oh let me breath out my ſoul into thy boſome, that my laſt breath may, through thy grace and favour, waſt my ſoul to a Land of Bleſs and Glory. Now into thine hands, O Lord, do I commit and commend my ſelf, both body and ſoul; thou haſt redeemed me, O thou God of my alvation. To thy will do I ſubmit, whether for life or death. Oh by thy power let me be preſerved unto life eternal. Grant, O grant this my humble and earneſt ſuit, for the ſake of thy dear Son, and my bleſſed Lord, and alone Saviour, Jeſus Chriſt. Amen, Amen.

Pſal. 39. 13.
Pſal. 31. 5.

A Prayer to be read to one that lies ſick of the Plague (if he be ſenſible) and by him to be repeated, Sentence after Sentence.

Fiſt ſpeak thus to the ſick man; Lift up your heart to God, who hath laid his hand upon you, and ſay after me. Then repeat to him the following Prayer, Sentence by Sentence, as it is pointed.

LORD, Look down upon me. I am a miſerable ſinner. I have broken thy Holy Laws. I have neglected thy
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The Exercise of Piety,

Service. I have prophaned thy Sabbaths. I have dishonoured thy Name. I have lived too much after mine own Lusts. I have abused thy Mercies. I have mispent my precious Time. I have not served thee, as I ought, in my Health. My sins have deserved this Sicknes. My sins have provoked thy wrath. My sins do deserve Hell-Fire. But, O Lord, have mercy upon me. Give me true Repentance: And forgive me all my sins. I am heartily sorry for them. Oh give me a soft heart. Encrease my sorrow for my sins. Oh pardon them for Jesus Christ his sake. Wash me in his Blood. Cloath me with his Righteousnes. Sanctifie me by his Grace. Save me through his Merit. Give me a lively Faith in Christ. *Lord, I believe: Oh help my unbelief. Lord, encrease my Faith.* Lord, give me Christ, or I die. Oh give me Christ before I die. Give me Christ, and I shall live for ever.

Mar 9.

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Luke 17. 5.

Thou, Lord, hast cast me down: And thou canst raise me up. Oh pity and spare me. Remove thy stroke from me. Lord, Remove thy stroke from me. *Re-deem my life from Destruction.* Renew my health and strength. Heal me, O Lord,

Psal. 103. 4.

Lord, heal me. *Yet not my will, but thine* Luke 22.
be done. Prepare me for Death. Pre-^{42.}
pare me for Heaven. Good God, receive
my Soul in Death. Receive my Soul
into Glory. Hear me, O Lord, for Jesus
Christs sake. *Amen.*

*When he grows weaker, and nearer to
his end, let him oft repeat these
short Petitions.*

Lord, Have Mercy upon me. Good
Lord, Pardon my sins. For Christs sake
save my soul. *God be merciful to me a* Luke 18. 13.
Sinner. Lord Jesus, Receive my Spirit. Acts 7. 59.
Amen.

*A Prayer to be said by others, for one
that is sick of the Plague.*

O LORD, Thou art *righteous in all thy ways,* Psal. 145,
and holy in all thy works. We thy poor ser-^{17.}
vants, do freely confess, that we justly deserve by
our sins, the forest of all thy judgements. Yea, *It* Lam. 3. 22.
is of thy mercies we are not all consumed, because
thy compassions fail not. If thou, Lord, *shouldst* Psal. 130. 34
mark iniquities, who can stand? If thou shalt con-
tend with us, who are but *dust and ashes,* we must
needs fall and perish. But *with thee there is mercy* Psal. 130. 41
and forgiveness, that thou mayest be feared and ser-
ved. Oh then in great mercy *forgive all our sins,* Psal. 103. 32
and

Pfal. 103.
10.

and heal all our diseases. Deal not with us after our deserts, neither reward us according to our Iniquities. Look down we beseech thee, with an eye of special compassion upon thy poor sick servant.

*Or ber, if
it be a wo-
man.

Oh pardon, and spare, and heal * him. Save him, O Lord, for thy great mercies sake. Ah Lord God! what is poor frail man, a poor, weak worm, that thou who art the Mighty God, shouldest contend with him? Oh let not thy Power oppress, but relieve thy poor Creature. Thou, O Lord, art a

Hab. 12. 29. consuming fire, and we are but withered stubble before thee. But oh consume us not in thy wrath, but save us in thy mercy. Mercifully pardon thy poor servants sins, and then (if it be thy good pleasure) heal his sicknesse. Oh give him true repentance, and then seal him a gracious pardon. Let him remember his sins, as that thou mayest for ever forget them. Let him so mourn for his sins, that his Soul may rejoyce in the sense and assurance of the forgiveness of them. And, if it be thy good pleasure, O Lord, rescue thy servant from the Jaws of Death; renew his health and strength, and restore unto him the comforts of life. For, O Lord, the dead praise

Psal. 115. 17. thee not; they that go down into the pit of corruption,
Psal. 38. 17. tion, cannot declare thy power and goodness to the
18. Sons of men. For thy Names sake, O Lord, save

and deliver thy poor servant. However let the life of his soul be precious in thy sight. If thou hast appointed him to die, O Lord, prepare him for death. Oh sanctifie him throughout, that when his body shall drop into dust, his soul may ascend into glory. Prepare him, we beseech thee, for whatsoever issue thou hast appointed to this Visitation.

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Oh do not cut him off in his sins, do not shut him out of Heaven when he dies. But let the *Blood of Christ cleanse him from all his sins*, and through the merit of Christ let his soul be saved. Oh cause thy face to shine upon his soul, and refresh him with thy gracious comforts while he lives, and when he dies receive him into thy glorious Kingdom. Lord hear our petitions in his behalf, for the sake of thy dearest Son, and our blessed Lord and Saviour Jesus Christ, in whose holy Name and Words we further call upon thee, saying,

The Lords Prayer.

Our Father, which art in Heaven; Hal- lowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is Heaven. Give us this Day our daily Bread: And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation, but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

A short Prayer for one that lies at the very point of Death.

LORD, look down in mercy upon thy poor Creature, and through the *Terrours of Death* carry his soul into the *Triumphs of Life Eternal*. Oh help,

help, help him, Lord, in his last extremity, and through the *sorrows and pangs* of death, let his soul pass into the *joys and pleasures* of *Paradise*. O forsake him not, O Lord, in the very agonies of Death, in the last strugglings of his soul, with the great enemy of his salvation. Rebuke *Satan*, that cruel and malicious *Tempter*, who is then ready to assault with the *greatest strength*, when thy poor creatures have the *least power* to resist him. He then strives in his *malice* to hurt and destroy, when we have most need of thy *mercy* to help and save. But let thy mercy, O Lord, be above Satans Malice. Let not the *Evil Spirit* touch the soul of thy poor dying servant, but let thy *Holy Angels* bear it up into *Abraham's Bosom*, into everlasting rest and joys. Oh wash his soul from all his sins, in his Saviours Blood, and sanctifie him throughout by thy Holy Spirit, that he may be *presented faultless with exceeding great joy*, before the presence of thy *Glory*. Oh finish his combats in Death, and give him the *Crown of Life*. Behold, thou hast brought him to the Gates of Death, thou hast set him upon the brink of Eternity; Oh open to him the Gates of Life, and let his Soul enter into Glory. Thou callest him hence, he must stay no longer here: *Now, Lord, Let thy Servant depart in peace*, that his Soul may see thy salvation. O receive in mercy his departing soul to thy self in Glory. *Into thine hand, O Lord we do commend his soul; O save him for thine infinite mercies sake, in Jesus Christ our Lord and onely Saviour. Amen.*

A Prayer to be used by him that is yet in Health, though shut up in a House visited with the Plague.

O Most Holy, Great, and Glorious Lord God, and in Jesus Christ, my most Merciful and loving Father, I humbly and heartily thank thee, that thou hast been pleased hitherto to preserve me from this contagious and deadly Disease, *the noysome Plague and Pestilence*. My sins, I humbly confess, which have been greater than others, have deserved, that thou shouldest cut me off before others. But blessed be thy holy Name, thou hast given me a larger space of Repentance, and a longer time to prepare for thy Visitation, and my death: O give me grace to improve it, that I may not be surprised with *Sickness*, before I have thoroughly repented of my sins; nor be arrested by *Death*, before I am fit to die. I am, O Lord, I confess, a very great and grievous sinner; I have spent my time in much forgetfulness of thee, and disobedience to thee: I have not so improved the blessed seasons of grace and salvation, as I might and ought to have done. And I now know not whether ever I shall enjoy another opportunity. Good Lord, forgive me this great neglect. I have wofully neglected the Duties of thy Worship and Service. I have not so diligently sought thy face in secret, as I ought to have done. I have too much walked after the sinful inclinations of my own heart, spending my precious time in folly, vanity, and sin. I have been too careless of the great con-

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cernments of my soul, too regardless of my own salvation. But, O Lord God, I am heartily sorrowful for my sins, & I humbly beseech thee, for the Lord Jesus Christ's sake, to forgive me all my offences. Oh, remember them not against me; charge them not upon me to my condemnation; but be thou fully Reconciled to me in thy dear Son, Jesus Christ. And, O Lord God, I beseech thee spare the life of thy poor Servant; preserve me from this deadly *Disease*, and prolong my life (if it be thy good will and pleasure) that I may as much *honour* thee by my obedience for the time to come, as I have *dishonoured* thee heretofore by my sins. I know, I confess, O Lord, that it were better for me to die, than to live in sin to the dishonour of thy Name, and my own deeper condemnation. I do not therefore desire to live, but that I may serve and glorifie thee. And therefore, O Lord, if thou wilt graciously be pleased to spare the life of thy poor servant, I do *solemnly promise* to devote my self to thy service all the rest of my dayes. If thou shalt spare my life, Oh give me grace faithfully to serve thee while I live, that my soul may be saved when I come to die. But if it shall please thee O Lord, to smite me with sickness, and by this deadly *Disease* to put an end to my dayes, Oh of thy great mercy forgive my sins, and save my soul. Prepare me therefore, O Lord, for *Death*, that if thou shalt continue me here, I may live more *holy on earth*; and if thou shalt take me hence, I may be *for ever happy in heaven*. To this end, Good Lord, seal up to my soul the *pardon of my sins*, and assure me of thy *favour in Christ*. Sanctify my sinful nature, and *shed abroad thy love in*
my

my heart by the Holy Ghost. Give me a Rom. 5. 5.
stedfast Faith in Christ Jesus, and a lively hope in
thy mercy. Help me to conquer my own *Corrupti-*
ons, and give me victory over Satans *Temptations*.
Oh teach and enable me so to live in thy *Fear*, that I
may die in thy *Favour*; so shall my *Death* be com-
fortable, and my *Resurrection* joyful and glorious. And
now, O Gracious God, and Merciful Father, I do
humbly commit and commend my self *Body and Soul*
into thy *Hands*: I do here humbly resign my self up
wholly unto thee, to be at thy disposal, whether for
life or death, beseeching thee to fit me for that is-
sue which thou hast appointed, that if I shall live,
I may live to thy glory; if I shall die, I may die
in thy *Favour*, and so live with thee for ever in
Glory.

Thus Grant, Lord, that *living and dying I may be Rom. 14. 8.*
thine, and happy in thee for ever, through the Me-
rits and Mediation of thy Dear Son, and my Bles-
sed, and alone Saviour and Redeemer. *A-*
men.

*A Prayer, to be used by some fit Person,
with the Family visited with the
Plague, both Morning
and Evening.*

O Lord, the Great and Dreadful God, who art Psal. 85. 9.
terrible in thy judgments, and yet rich in Mer. & 125. 18.
cy to all that call upon thee, who call upon thee in
Truth. Vouchsafe, we humbly beseech thee, to
look down upon thy poor unworthy Servants, who

do here humbly cast themselves down at thy Footstool, imploring thy Mercy towards them, in this their miserable extremity, in the prevailing Name and Mediation of thy dear Son, Jesus Christ. Our sins, O Lord, do testify against us, and our Iniquities are gone over our Heads; they have long since reached unto Heaven, and provoked thy wrath and vengeance; and have now contributed to the procurement of this dreadful Visitation with the *Plague and Pestilence*. Here we are, O Lord, as *Sheep shut up to the slaughter*, as poor creatures set over to Death and Destruction, if thou be not more merciful to us. Justly we confesse, O Lord, mayest thou command thy destroying Angel to *slay* every one of us before thee, because we have every one of us grievously sinned against thee. But though we have *received the Sentence of Death in our selves*, we know, if thou wilt, thou canst deliver us. And to whom should we, poor creatures cry, in this our *Misery*, but to that God, who is infinite in *Mercy*? Have mercy upon us, O Lord, we beseech thee, have mercy upon us. Forgive us, O Lord, all our grievous sins, and preserve us from this mortal *Sickness*: Preserve us, O Lord, if it be thy good will and pleasure, that we may live to speak thy Praises, and to glorify thy great Name.

We have, we humbly confesse, justly deserved this heavy Visitation, and sad confinement. For in the time of our *Health and Liberty*, we have not so remembered thee, to fear and serve thee as we ought; but by our sins and disobedience we daily provoked thee to anger. We have not, O Lord,

Lord, thus met daily together in our Health, to call upon thy Holy Name, and to seek thy Face by Prayer, and to give thee the praise of our Preservation, and of thy manifold Mercies. And therefore justly now mightest thou hide thy Face from us, and refuse to hearken to the Voice of our Supplications. But good Lord, *Return to us in Mal. 3. 7. Mercy*, according to thy Promise; who do desire to *return to thee* in Duty, according to thy Command.

We confesse, Holy God, that our hearts are full of *Corruption*, and our lives have been full of *Sin*. We have broken all thy Holy Laws, in Thought, and Word, and Deed. We have more minded the *World*, than thee, our God; and have taken more care and pains for our poor, frail *Body*, than for our precious, Immortal *Souls*. We have been more afraid of *Sickness*, than of *Sin*; and have not so much desired *Holiness* as *Health*. How justly may the evil that we fear, be brought upon us, seeing we have not been careful to do the *Good*, which was required from us! But, O Lord, *Deal not with us after our sins, nor reward us according to Psa. 103. 10 our Iniquities.*

Our sins, we confesse, are many, and exceeding great. We have oft repeated the same sins, and multiplied our provocations. Hadst thou not, O Lord, been infinite in Patience, we had certainly perished through thy wrath incensed by our sins, long before now. We must needs confesse, *It is Lam. 3. 22. of the Lords mercy we are not all consumed, because his compassions fail not.* For we have sinned against the *Light* that hath shone in thy Gospel, and the

Love that hath been manifested in thy Son. We have proceeded in sin, notwithstanding the *Knowledge* of thy Commands, and the *checks* of our own Consciences : Yea, we have *multiplied* our sins against thee, as thou hast multiplied thy mercies upon us. *Rom. 2. 4.* The *Goodnesse, Patience, Forbearance, and Long-suffering* of our God, which leads us to Repentance, hath not reclaimed us from our sins, nor perswaded us to an amendment of our lives. And now what can we expect but that the goodness of God, which we have despised, should forsake us ; and that Patience and Forbearance, which hath been abused by us, should be turned into fury and indignation against us ? But, good God, seeing thy goodness hath spared and preserved us, when we have rebelled against thee, Oh let not thy wrath be kindled against us, to consume and destroy us, when with unfeigned sorrow for our sins we return unto thee.

For behold, O Lord, we beseech thee, our Hearts are grieved within us for our sins ; and we do here humble our selves at thy feet for our provocations, being willing even to *put our mouths in the dust, if there may be hope.* *Lam. 3. 29.* O Lord, pity ; O Lord, pardon ; O Lord, spare us and save us for thy Mercy's sake. Oh do not destroy the work of thine own hands : Do not destroy thy poor creatures, who now cry for mercy to thee, when in the bitterness of their souls they do bewail those sins, which they have committed against thee.

Wherefore, O Lord, didst thou give thy dearest Son to *dye*, but that poor sinners might *live* ? Oh for the sake of the Lord Jesus Christ, and for the

the Merit of that precious Blood, which he hath shed for the sins of the World, have Mercy upon us in the free and full Remission of all our sins.

And, O Lord, We beseech thee, so purify our Hearts by thy Grace, and sanctify our souls by thy Spirit, that we may *loath* the sins we have loved, and so *turn from* them all, to thee our God, as never to *return* to them more. Let thy Grace be in us so powerful a Principle of *New-Obedience*, that during the precious Remnant of our Dayes, we may so live, as those that are redeemed by Christ, *Alive from the Dead*, and Heirs of Glory.

* And now, O Lord, We humbly beseech thee, * when to pity thy poor † Servant, on whom thou hast there is laid thy Hand, in this heavy Visitation. Oh pardon * his sins, and speak Peace to his Conscience in the assurance of his pardon. Oh preserve him none sick from Death, according to the *greatness of thy Power*, or prepare him for a better life, according to the *riches of thy Mercy*. Oh when his soul shall leave his Body, let thy Holy Angels carry it up into Heaven, that his better Part may be with Christ in Paradise. in the house, ^s must be omitted.

† Or Servants, if there be more than one Sick.
* Or her, or their.

And look down graciously, we beseech thee, upon us thy poor Servants, here at thy foot-stool, and prepare every one of us for that, which thou hast appointed to be the issue of this thy Visitation. Oh do not take any of us away in our sins: Do not send us hence into Hell-fire: But bring us out of our sins into our Saviour, and so *preserve* us by thy *Power*, through *Faith* in Christ, to *life Eternal*. 1 Pet. 1.5.

Give us Patience, O Lord, to bear thy Hand, and Grace to submit to thy Will. And when thou shalt take us out of this life, Lord have Mercy on our Souls, and receive them to thy self in Glory.

Howsoever, O Lord, It shall please thee to deal with us, we beseech thee in great Mercy, remove this *grievous Judgement* from the Land. On 2 Sam. 24. say, *It is enough.* Command the destroying An- 16. gel to *stay his Hand, and to put his Sword up into its sheath.* 1 Chron. Oh spare thy poor People. and deli- 21. 27. ver them from this dreadful destruction.

Shew Favour, we pray thee, to all those who shew any *Kindness* to thy poor Servants in this their sad Visitation: Preserve their *Persons*, bless their *Estates*, and save their *Souls*, who have *lifted up their hearts* in Prayer to God for us; and who have *stretched out their hands* to afford any relief and support to thy poor Servants in this their afflicted and desolate Condition. Oh let that good, that kindness which we have received from any, for the support and comfort of our bodies or souls, be returned a *Thousand-fold*, into their own bosomes.

And now, O Lord,

In the Morning.

We heartily bless thee, that thou hast kept us the Night past, and given us to see the Light of another Day. Thou mightest have made our *Beds our Graves*, and covered us in the darkness of the Night, with the *shadow of Death*. How many of thy poor People have this last Night, slept the sleep
of

of Death, never to awake more till the Day of Judgement! But thou hast raised us up again to the beginning of this day. Now, Lord, grant that we may live this day, as if it were the *last Day* we had to live, seeing we know not but it may. Keep us, we pray thee, from sin; and quicken us to every good Duty: Give us Grace to be *ever well-doing*, that when Christ shall come to call us hence, he may find us so doing, and may say to every one of us, *Well done, good and faithful servant; thou hast been faithful in a little, take possession of much*: Mat. 24. 26. & 25. 21. Luk. 19. 17. Enter thou into the joy of thy Lord. Grant this, O Lord, for the sake and merit of our onely Lord and Saviour Jesus Christ, In whose holy Name and Words, we further call upon thee, saying; *Our Father, which art in Heaven, &c.*

In the Evening.

We blesse thy Holy Name, that thou hast added one Day more unto our lives. Oh that as we are now one Day nearer to our Death, we were all something *futer to dye*. Pardon, we beseech thee all the *sins* of this Day past: Do not remember them against us, nor charge them upon us to our Condemnation. Wash them all away in the Blood of Christ, that they may be as if they had never been. We heartily bless thee for all the *mercies* we have this Day received; *we are less than the least of them*. We pray thee take us this Night into thy Tuition, and give us safety under the shadow of thy wings. Teach us, O Lord, so to lie down in our Beds, as in our Graves; & so to compose ourselves to sleep

sleep, as if we should no more wake till the Resurrection of the dead. Let our *Reins instruct us in the Night season*, and let our secret thoughts be sanctified and sweetned, by the inspirations and comforts of thy Holy Spirit. *When we awake, let us be still with thee.* Let our first thoughts be seasoned with a holy remembrance of our merciful preserver. If thou shalt adde another Day to our lives, grant that we may so spend it in thy Fear, and with such Diligence in every good Duty, that at the last we may give up our *Accounts with joy.*

All this, with what ever else thou seest more needful for us than we can *ask or think*, we humbly beg in the Name, and for the sake of the Lord Jesus Christ, our only Mediator and Advocate; to whom, with thy self, and holy Spirit, be all Honour and Glory, Dominion and Praise, Thanksgiving and Obedience, henceforth, and for evermore. *Amen.*

A Thanksgiving to be used by one recovered of the Plague.

O Lord, thou art wonderfully great and good, Life and death are in thy Hand. Thou hast Power to save and to destroy. Thou castest down into the Dust of Death, and again raisest up unto the liberty of life. *Who is like unto thee, O Lord, among the Gods? Who is like unto thee, Glorious in Holinesse, Fearful in Praises, Doing wonders? The Lord killeth, and the Lord maketh alive: He bringeth down to the Grave, and bringeth up again.* Thou art

Ex 15. 11.

1 Sam. 2. 6.

art no lesse Glorious, O Lord, in thy *Mercy*, than Dreadful in thy *Justice*. Thou art able to destroy, yet ready to save. I thy poor Servant have had experience of thy Power and goodnesse : Thou, O Lord, didst cast me down, and shew me my own sin and frailty ; but thou hast raised me up, to manifest thy Power and Mercy. When I became vile in my own eyes, then was my life precious in thy sight. Thou layedst thy Hand upon me, and afflictedst me ; I bore the Tokens of thy displeasure ; but *thine Anger is turned away*, thou hast removed thy stroke from me, and Comforted me. O Blessed, for ever Blessed be thy Holy Name.

I said in the cutting off of my dayes, I shall go to the gates of the Grave : I am deprived of the residue of my Years. I said, I shall no more see the goodness of the Lord, in the Land of the Living. I shall behold Man no more, with the Inhabitants of the World, But thou hast in love to my Soul delivered it from the Pit of Corruption : For thou hast cast all my sins behind thy back. For the Grave cannot Praise thee, Death cannot celebrate thee : They that go down into the Pit cannot hope for thy Truth. The Living, the Living he shall Praise thee, as I do this Day : The Father to the Children shall make known thy Truth. The Lord was ready to save me ; therefore will I speak the Praises of my God all the dayes of my life.

Thousands are cut off, and behold, I am preserved : What am I better than others, that I should be this Day alive, when so many Thousands are dead ? Alas ! by my sins I have justly deserved

to be swept away with the same Destruction. But the Lord hath taken pity on me, and my God hath preserved me. *Blesse the Lord, O my soul, and all that is within me bless his holy Name. Bless the Lord, O my*
 Psal. 103. 1, *soul, & forget not all his benefits, who forgiveth all thine*
 --5. *Iniquities; who healeth all thy Diseases; who redeemeth thy life from Destruction: Who crowneth thee with loving kindnesse and tender Mercies. Who satisfieth thy mouth with good things, so that thy youth is renewed like the Eagles.*

Now, Lord, seeing I live through thy Mercy, give me Grace to live to thy Glory. Help me to perform all my *Vowes and Promises*. Suffer me not to *Relasse* into my former sins. Teach me to live, as one that is alive from the dead. Enable me to honour thee by a *Holy life*; that when mine appointed time is come, I may die a *Happy death*.
 Psal. 73. 24. *Guide me, O Lord, by thy Counsel, and afterwards receive me to Glory. So for all the goodnesse that thou hast shewed to thy Servant on Earth, I shall Eternally Praise thy Name in Heaven.*

And now, Lord, I lay mine *Incense* upon thine *Altar*. Let this my *Prayer and Praise* be accepted, through *Jesus Christ*, my only Lord, and Saviour. *Amen.*

A Thanksgiving, to be used by one preserved from the Plague, in a House Visited.

O Lord, my good God, What Praises can I render to thee, for my Preservation? When
 Job. 6. 4 *thine Arrows have stuck fast in others, and the poison*
 son

son thereof hath drunk up their spirits ; with Favour Psal. 34. 7.
hast thou compassed me about, as with a Shield. Thy & 91. 11.
Holy Angels, the Executioners of thy Justice upon
others, have surely been a Guard and a Defence to
me. While the Noysome Plague hath preyed up-
on others ; thou hast sheltred me under thy Wings,
and covered me with thy Feathers. Oh blessed, Psal. 91. 4.
blessed be thy Holy Name, for this singular speci-
ality of thy Power and Goodness in my Preservati-
on.

My Sins, O Lord, as well as others, have provo-
 ked thy Wrath, and exposed me to the same dan-
 ger, to the same Disease, by which so many Thou-
 sands have perished. How great is thy Goodness,
 who when thou mightest in thy Justice have puni-
 shed me for my Sins, hast in thy Mercy preserved
 me from Destruction ! When others have been
consumed with the blow of thy Hand ; thou hast not Psal. 39. 10.
 so much as touched me with one *Twig of thy Rod.*
 When Hundreds have been continually grappling
 with the *terrors of Death ; thou hast still continu-*
ed to me the comforts of life. Thou hast made
the House of Mourning and Death, to be as a San-
ctuary of life and health to thy Servant. My Soul
therefore shall glory in thy Goodness, and my mouth Psal. 63. 5.
shall praise thee with joyful lips.

I called upon thee, O Lord, and thou heardest
 me: I put my trust in thee, & thou hast preserved me.
 Death drew neer to me to devour me ; the Grave
 opened its mouth wide to swallow me up : But the
 Lord hath delivered me from the stroke of Death ;
 he hath delivered me from *the hand of the Grave :* Psal. 89. 48
 Yea, the cruel Messenger of Death hath not touched
 me;

me; for the hand of the Lord hath kept me. I still looked to be cast down into a *dying State*; but behold I am this day a *living Monument* of the Lords Mercy. The Lord hath kept me in the *Valley of the shadow of death*. The Lord hath preserved my soul in Life. *I will blesse the Lord at all times, his praise shall continually be in my Mouth. My Soul shall make her boast in the Lord, the humble shall hear thereof and be glad. O magnifie the Lord with me, and let us exalt his Name together. I sought the Lord, and he heard me, and delivered me from all my fears.*

Now, O Lord, let the remembrance of thy mercy be ever sweet to my Soul. Make me sensible of that *Obligation* which thou hast hereby laid upon me to *Obedience*. I have been preserved by thy *Providence*, and therefore solemnly do I devote my self to thy *Service*, My life is continued, or rather *renewed* by thy *Goodness*; and therefore doe I desire to *dedicate* all the rest of my dayes to thy *Honour*. Lord, teach me so to live, that my life may speak thy *Praises*: And prepare me so to *Dye*, that I may in death see thy *Salvation*. Accept, O Lord, this poor tribute of *Praise*, which I now render thee for my *Preservation*, and overlook the *Unworthiness* of the person presenting it, for the *Worthiness* of the Person in whose Name I present it, Jesus Christ the Righteous, thy Dear Son, and my Blessed Saviour and Redeemer. Amen.

A Corollary.

Now as you love your Soul, take heed that you live not in sin. You have escaped the Plague: But if you live in sin, you shall not escape Hell. Resolve then, by the Grace of God, to lead a New Life. Set up the Worship of God in your Family. Be constant in the Practice of true Piety in the whole course of your Conversation. If you resolve (as you ought) so to do, I know further Directions for the Duties of Religion, and a Holy Life will be acceptable to you. And such are already extant in several excellent Treatises. I shall Commend Three of them to you, which are of such singular usefulness to quicken and direct men in the exercise of true Godliness, that I heartily wish every Family was furnished with them, viz. The Sincere Convert, by Mr. Shepheard. The Practice of Piety, by Dr. Bayly. The Rule of the New Creature, by Mr. Reynor. To these, those that are able may add, The Christian Mans Calling, by Mr. Swinnock. But above all, be much in reading the Holy Scriptures, which are able to make you wise to Salvation, and will infallibly direct you in the Way to Eternal Life.

F I N I S.

*Several Books useful and necessary,
Printed and sold by Peter Parker at
the first shop in Popes-head Alley
next to Lombard-street; viz.*

Mr. *Cradocks* Gospel Holiness, or a saving
fight of God.

Dr. *Harris* his several Sermons in one Vol. 40.

Dr. *Sibbs* his Excellency of the Gospel above the
Law; wherein is shewed the liberty of the Sons of
God, with the Image of their graces here, and their
glory hereafter.

The Fiery Pillar of Heavenly Truth, by *Al. Grosse*.

A brief Discourse of Mans first and second State,
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on, and mans necessary self resignation to him.

A Trial of Faith, in several Sermons, by Mr. *Ti-
motby Arnetage*, late Pastor of a Congregation in
Normich.

Mr. *Dykes* Right receiving of Christ.

St. Peters Enlargement in Prayer, wherein are cer-
tain Queries touching the Theory and Practice of
Prayer.

The Saints Cordials, being a Collection of sever-
al Sermons by the Reverend Dr. *Sibbs*.

Israels Prayer, being an Exposition on *Hosea*, by
Edward Reynolds Dr. in Divinity.

With many others not here named.

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